171 use honey dew which forms on Phragmites communis, also on rush, Juncus; Yavapai and Papago obtain it principally from willow, but also from cane.

262 Tübatulabal also occasionally sucked sections
263 of freshly cut cane for its sweetness (SM).

Saline crystals which form in dry hot weather
258 on salt grass made into "salt" (tu·t). Salt grass
137 grows in saline areas, on valley floors, at base
824 of foothills; its utilization among Tübatulabal depended on weather, as "after a rain it takes a month for salt grass to get salt again" (SM). Grass cut, spread out on mats to dry in sun; after grass thoroughly dry same process followed as described above for obtaining honey dew, save that collected crystals made up into balls or flat cakes instead of being spread on tule tray. Chunks
[272 equal to 2-3 full tablespoons broken off dry ball,
278 dissolved in cupful of water and drunk either for
757] refreshment or as laxative and to rinse out stomach. Salt-grass crystals also obtained by children who took willow switches and "swept" salt grass with them early on summer mornings; when sufficient quantity of crystals had adhered to stick, child took it to shady spot and licked off crystals. Fresh salt grass soaked in water and this
[262 water sprinkled over raw chopped clover, or sprigs
263] of salt grass and clover rolled between hands and eaten. Substance manufactured from salt grass never used to season meat or mushes.

314 Chewing gum made from milky juice of Asclepias
824 erosa Torr. (pololi·wa·bY·l); stalk of plant cut near top before it blossomed and juice collected in 4-in. tubular sections of jointed stalk of Eriogonum elongatum gramineum n. var. Stokes (ined.), (šiko·ništ). Joint of stalk served as natural stopper for bottom end of tubular section; juice run into stalk through open upper end; filled sections of stalk set in hot ashes to roast until plant juice inside has congealed; stalks then cut open, gum removed and chewed. This gum "better than store gum" (ES).

262 Meals.- Meals eaten twice daily around sunrise
264 and before sundown. At morning meal (wi·lil) and evening meal (tu·kil) men, children ate first, then women. Meat eaten at both meals, "if people had it." Men, women used spoons (ta·mil) made
[415] from antelope horn (ša·wun) for eating acorn mush (SM), or wooden spoons (FP); PN said spoons of elk, antelope horn not made. Acorn mush eaten with fingers (MM). No formula spoken before eating. Children pieced during day; "mothers gave
[753] them a cup of chia gruel" (SM). Food rarely eaten after dark as ghosts "come around at night; they
[774 might throw something in the food that would make
609] a person sick" (SM, FP). Because strangers potential enemies who might put poison in food, person avoided eating with them. Women when out for day gathering seeds, tending tobacco, etc., took lunch with them which they ate about 10 or 11 a.m.; men hunting deer "didn't take any food; they came home in the evening" (FP).